

Loyola
College
Montreal Canada

May 22nd 1969

Very Rev. P. G. Malone, S.J.,
President, Chairman of Senate,
Loyola of Montreal,
Montreal.

Dear Father Malone:

I have been instructed by the Chairman and the members of the "Ad Hoc" Committee on Loyola's Present Status and Future Development to submit to you and Senate the enclosed report which includes the recommendations being made. I have also enclosed a copy of every report and item which was prepared, submitted, duplicated and distributed to all members of the Committee, which may be of use to you by way of information.

One further thing need be mentioned, and that is the exclusion of any student members on any of the sub-committees that had been formed. These sub-committees had been formed prior to the naming of the three student senators to the committee, hence the exclusion of their names from the rolls of the sub-committees.

I have also included a copy of a report prepared by Drs. D. O'Brien and D. Savage which was passed in to me just today and which I forward to you for your information.

If there are any points which need clarification or explanation, please do not hesitate to call on me at any time for any assistance. Thank you.

Submitted by,

Michael Blonar

Michael Blonar,
Secretary.

cc. Registrar
Academic Vice-President



many 27, 1961
L. J. Hanna
Secretary

Ad Hoc Committee on Loyola's Present Status and Future Development -

There are two problems or two areas that must be considered by this Committee: What are we (i.e. Loyola)? and what do we want (chartered autonomy; limited charter; affiliation; federation, merger; some type of undefined and unstructured but good-willed co-operation -- with the Université de Québec, McGill, S. G. W. U., Bishop's, Laval, Sherbrooke, Université de Montréal - - and which of these or which possible combination of these would be our first choice, second choice, third choice, etc)?

Also to be considered before any decision or recommendation can be made from the above are the following aspects of Loyola as it is now: academic, financial, administrative, constitutional and communal (i.e. including governors, faculty, students and alumni).

The three sub-committees which were established seemed to cover all the points that needed scrutiny:

A. Loyola as an academic institution was to concern itself with:

what are we? what is our status? what are we to be? what is our direction?

what is our special contribution as an academic institution? what size should

we be? what admissions policies should be established? which structures?

which programs? which curricula?

B. Loyola as a Christian Catholic institution of higher learning was

to consider Loyola as a specifically Catholic institution and what our

contribution from this point-of-view was and what it should be.

Loyola as a Catholic institution in the educational structure of
the Province of Quebec was to examine the relationship of Loyola with other
institutions within the Province's established (though nebulously so) edu-
cational structure and philosophy, Loyola in a predominantly French en-
vironment, and the possibilities of co-operation not only with other well
established institutions but also with the Université de Québec, as well as
an examination of the kind of education we are providing our students (pre-
dominantly Catholic) in terms of living in a bilingual and bicultural Québec.

A.as an academic institution

Loyola should:

GOALS

1. be a liberal Arts Institution;
2. offer a broad, humanistic education on the undergraduate level;
3. try to bring about compatibility and reconciliation between the individual's
 - a) commitment to private goals as a person, and
 - b) his responsibility to society as a citizen;
4. emphasize the humanity,
 - the dignity,
 - the freedom of the individual in modern society;
5. provide for the development of the whole individual by making opportunities and facilities available;
6. aid the student in the development of his own system of values;
7. as the fountain-head of society, as a cultural community, prepare human beings who must undergo a liberating experience, a growth through knowledge and understanding from
 - a) myth and magic
 - b) arrested development
 - c) despair;

*Student
Development
Centre?*

*Counseling
is a part of this
task -*

8. offer an education that is balanced between the general humanistic values and the requirements of specialization;

9. offer a pluralism of education and provide for the interchange of differing systems of thought and values;

10. encourage the interplay and exchange of ideas among professors, and between professors and students and among students;

TEACHING

11. be primarily concerned with the quality of teaching; consequently, this emphasis should be central in the consideration of promotion and appointment of faculty members;

12. establish a committee or sub-committee to study means of improving teaching;

13. encourage experimentation in approaches and techniques of pedagogy, curricula, interdisciplinary studies, effective use of audio-visual aids, etc.;

14. make available for professors who so desire in-service instruction in new teaching techniques, in new teaching equipment, and in the use of that equipment.

15. subsidize a balanced course evaluation under the jurisdiction of the Senate, and establish other means of evaluating professors;

16. remain "small" (i.e., ca. 4000 in a five-year program);

17. emphasize "quality" of students, professors, programs,
curricula;

CURRICULUM

18. provide opportunities and encourage students to register in
courses designed specifically for students not committed to
those particular disciplines;

19. allow for "clustering" (that is, a required number of courses
which are cross- or inter-disciplinary in an area or an age
rather than in one discipline) though continuing with the
"Honours" and "majors" program;

20. sponsor an inquiry into the validity of existing departmental
and Faculty structures (cf. Laval, Université de Québec, and
Sussex);

21. instruct Senate to draw up guidelines for departments which
would prevent over-specialization in the last 3 years of the
five-year program;

GRADUATE
SCHOOL

22. recommend the exploration of the possibility of one "island"
graduate school, that is, the consolidation and rationalization
of graduate education for the English-speaking community on the

Island of Montreal;

23. not consider plans for immediate graduate studies, but should consider co-operation with other institutions for the present;

UNIVERSITY
CENTRE
LIBRARY

24. build a University Centre for students and faculty;

25. be more concerned with the state of the library (and the need for funds, books, and space) as it is well below acceptable standards;

26. establish a policy restricting the use of the library for library purposes only.

- B.as a Catholic Christian Institution of Higher Learning
(Cf. Appendix A and Appendix B)

Loyola should:

1. first be a university;
2. be a social community as well as an academic community with academic interests;
3. have the same functions and offer the same services as all other universities;
4. have a distinctive characteristic that rounds-out and fulfills the ideals of Catholicism and Christianity in the Judeo-Christian tradition;
5. have its Catholic inspiration perceptibly present and effectively operative, so that in the pursuit of knowledge, both Catholics and non-Catholics have a much better understanding in a pluralistic society of some of the concepts in the Judeo-Christian tradition, for example, a) the nature of man and man's place in the universe; b) the belief in God and in the "forever" for all persons, c) the realization that man cannot live without God;

6. allow this belief (see #5) to pervade and animate the whole academic community;
7. offer this view as an option to a secular humanism in an open society as another valid viewpoint of what is man;
8. help the individual to be aware of himself, to grow and be able to live in a truly human way in a technological society;
9. continue to be dedicated to the development and expression of

a) intellectual excellence,

b) moral concern, and

Community Service Programmes — c) social awareness (cf. Appendix A);

10. be the centre for independent criticism from the individual Catholic's point-of-view;
11. help the student to develop his life from within the main-streams of life itself and to include concern for all aspects of man, and for various kinds of schools of thought;
12. help the student to view the world from his own particular religious belief and from his own theological perspective;
13. bring the Catholic tradition to bear on all disciplines and inform the student of this approach (cf. Appendix B #4);

14. provide a consistent procedure for solving problems in this age of changing conditions and values which bears in mind
 - a) the distinctiveness of the various disciplines,
 - b) the new context, and
 - c) the integrated humanistic education to which it is dedicated;
15. permit and encourage the student to live his Christianity experimentally and experientially and apply his viewpoint in this pluralistic society of ours;

The Theological Disciplines -

In the Catholic university this operative presence is effectively achieved first of all and distinctively by the presence of a group of scholars in all branches of theology. The disciplines represented by this theological group are recognized in the Catholic university, not only as legitimate intellectual disciplines, but as ones essential to the integrity of a university. Since the pursuit of the theological sciences is therefore a high priority for a Catholic university, academic excellence in these disciplines becomes a double obligation in a Catholic university.

16. maintain a humanistic "core" curriculum of compulsory courses

which would include history, fine art, theology, literature, and philosophy;

17. encourage especially the studies of theology and philosophy as legitimate intellectual disciplines, but allowing for no theological or philosophical imperialism (cf. Appendix B, 359, #'s 2, 3, and 4);
18. make a major contribution in theology and philosophy, as well as in interdisciplinary approaches to theology and philosophy and other disciplines, because these two confront all areas of modern culture (cf. Appendix B, 359 #'s 2, 3 and 4);
19. provide an opportunity for the examination of the "thinking, living man" in the context of the Catholic-Christian tradition;
20. consider the study of theology and philosophy as academic disciplines and not as pastoral concerns;
21. take up the study of problems of immediate human concern and distinguish itself in such areas;
22. offer guidelines in all areas touching upon the academic community (cf. Appendix B, 358, "Preamble").

C.within the educational structure of the Province of Quebec.

Loyola should:

1. try to make French a working language within an English-speaking academic community by:
 - a) offering courses in French (but not permitting the degree to be taken completely in French);
 - b) permitting and encouraging students to write assignments and examinations in French (except when the nature of the course precludes it);
 - c) requiring fluency in oral and written French prior to graduation;
 - d) providing some facilities and opportunities to faculty and staff for the improvement of their knowledge of French;
 - e) encouraging the Drama Society to present entertainments in both languages;
 - f) encouraging the French Summer Institute;
2. encourage studies in various disciplines of the French "fact";
3. encourage French language instruction in Loyola's parallel CEGEP program;
4. encourage and aid the improvement of French language instruction on the High School level
5. establish a permanent Committee on French which would study and prepare a report as not all points have been explored and none of the points studied in depth.

D.

Loyola should

1. Seek co-operation with other institutions as recommended

in the following motion recommended earlier and passed

by Senate that:

"We do stand by the recommendations of the Parent Commission Report in seeking a charter and complete autonomy, and this committee recommends to the President, to Senate, and to the Trustees, that UNTIL SUCH TIME THAT THESE RECOMMENDATIONS BE IMPLEMENTED, LOYOLA ENGAGE IN DISCUSSIONS WITH THE AUTHORITIES OF THE UNIVERSITE DE QUEBEC, MCGILL UNIVERSITY AND BISHOP'S UNIVERSITY TO DETERMINE UNDER WHAT CONDITIONS ASSOCIATION WITH THESE INSTITUTIONS WOULD BE POSSIBLE." (Feb. 19, 1969)

2. taken action on this motion immediately;
3. through its Senate, distribute this document to all members of faculty and administration, and to student representatives, and publicize it as widely as possible;
4. establish a permanent committee to continue the work of this Ad Hoc Committee (this permanent committee could be a sub-committee of the Joint-Conference Committee and should include representatives from the Governors and the Senate).

Acc: d-v A

**To the Members of the Society
of Jesus in the United States
by Pedro Arrupe, S. J.**

In a widely publicized, strongly worded statement, the superior general of the Society of Jesus called upon all Jesuits in the United States to reappraise their resources in order to focus them upon the "grave problems of race and poverty." The full text follows. It was dated Nov. 1, 1967.

■ The gravity of the current racial crisis in the United States and its serious impact upon Christian doctrine and practice impel me to address this letter to you. I do so with a great sense of responsibility and after consultation with the American Provincials and other men knowledgeable in the field of race relations. The problem is urgent and complicated. It is not easy to put into writing what I would like to say to you, but I know you will read my words in the spirit in which they are written.

The racial crisis involves, before all else, a direct challenge to our sincerity in professing a Christian concept of man. Upon our response and that of like-minded men to this challenge will depend the extent to which the solution of the crisis will bear a Christian character. And this in turn

will determine whether the crisis will develop into a great human achievement or a great human failure.

For the first time in their tragic history of constitutional slavery, of legal segregation, and now of social discrimination, the great body of American Negroes, with growing self-respect and self-reliance, are giving convincing signs of their determination to gain their rightful status as men and as full-fledged citizens. The successful pursuit of this objective will redound to the enduring credit not only of the Negro, but of all who struggle with him for the realization of human equality. On the other hand, if resistance on the part of more militant Negroes defeats this effort, not only will a historic opportunity be lost, but a permanent fracture in the structure of national life will become an awesome possibility.

In the presence of such a crisis, the resources of upright men must be marshaled to insure that the rich potentialities of the movement for human rights be not squandered in destructive conflict. At this moment of desperate human need, what is the role of the Society of Jesus in her service to the Church and in her fidelity to the spirit of the Second Vatican Council? Is it not to inspire her sons so to labor, in co-operation with men of good will, as to make all phases of American institutions and practices an environment in which the human dignity and rights of all will be acknowledged, respected and protected?

■ Race relations and poverty are not necessarily and everywhere two aspects of the same problem. But, as a matter of fact, in the United States the problem of racial discrimination can hardly be considered apart from the problem of poverty. For it is especially among the hundreds of thousands of racially exploited that the poignant description of the poor by my predecessor, Fr. John Baptist Janssens, in his *Instruction on the Social Apostolate* (Oct. 10, 1949), is distressingly verified.

In that Instruction, Fr. Janssens pleaded with us Jesuits to understand:

"... what it means to spend a whole life in humble circumstances, to be a member of the lowest class of mankind, to be ignored and looked down upon by other men; to be unable to appear in public because one does not have decent clothes or the proper social training; to be the means by which others grow rich; to live from day to day on nothing but the most frugal food, and never to be certain about the morrow; to be forced to work either below or above one's strength, amid every danger to health, honor and purity of soul; to be unemployed for days and months, tormented by idleness and want; to be unable to bring up one's children in a decent manner, but rather to be forced to expose them to the common dangers of the public streets, to disease and suffering; to mourn many of them who, lacking the tender care which they need, have been snatched off by death in the bloom

of their youth; never to enjoy any decent recreation of soul or body; and at the same time to behold about one the very men for whom one works, abounding in riches, enjoying superfluous comforts, devoting themselves to liberal studies and the fine arts, loaded with honors, authority and praise."

The poor are rightfully demanding fair participation in the benefits of scientific and technological progress. They are seeking earnestly for leaders who will enable them to secure their just share of the earth's bounty—leaders who will deliver them from the misery of perennial poverty and free them to live in the fullness of human dignity. If, in this revolution of rising expectations, they cannot find in the free world the sympathy and the help they need, they may be tempted to turn to other leaders and to other systems inimical to Christian truths and democratic ideals.

■ The riots and bloodshed accompanying racial strife in the United States have given us grim forewarning of the danger lurking in the land unless effective measures are taken quickly and sincerely to eradicate racial injustice and grinding poverty. The principal groups upon whom the pressures of discrimination and poverty bear most heavily are the Negroes in every section of the country, the Mexican-Americans in the Southwest, the Puerto Ricans clustered largely in such cities as New York and Chicago, the American Indians living for the most part on

reservations in the West, and the migratory workers who follow the crops according to seasonal demands. Because the Negro minority is the largest and most tragic victim, and is at the center of domestic concern, I will place special emphasis upon Negro-white relations, conscious of the fact that much of what I say is applicable to other groups victimized by discrimination and poverty.

The United States enjoys an acknowledged position in the free world. As a nation, therefore, it carries a heavy responsibility to solve its problems of discrimination and poverty within its own borders, in order that its efforts to contribute to their solution in other parts of the world be not mistrusted.

Americans take justifiable pride in the political and moral philosophy enunciated in the Declaration of Independence of 1776: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." The Declaration referred expressly to God, to the Creator, to the Supreme Judge of the World, and expressly committed the young nation to His divine providence. We rightly rejoice in this solemn and deliberate affirmation of the politico-religious faith of the American people. But this politico-religious faith was not enough. These ideals were not self-executing. Racism spread throughout the body politic, both North and South.

In God's providence, however, a new and hopeful era in race relations has now dawned. The Supreme Court of the United States, in its justly famous decision in the *School Segregation Cases*, May 17, 1954, and in subsequent supporting decisions, has clearly and consistently held that compulsory racial segregation is irreconcilable with "equal protection of the laws," and that every statute, official policy or official act of racial discrimination is unconstitutional. In so deciding, the court has manifested its humility, its courage and its perseverance in the relentless pursuit of American ideals.

Following the leadership of the Supreme Court, the national Congress has recently enacted a number of laws, within its Federal jurisdiction, to protect civil rights against racial discrimination and to foster equal economic opportunities among persons of all races. Moreover, many of the States, within their own legislative competence, have enacted anti-discrimination statutes in the fields of education, public accommodations, employment and housing. These are all hopeful and heartening advances in the long and painful struggle for interracial justice and charity.

I have alluded to the difficulties in the progress of race relations, from the Declaration of Independence to the present day, to point out a vital historical lesson. Principle does not guarantee practice. And this is true, not only of political principle, but of religious principle as well. For racism in all its ugly manifestations, whether

by compulsion of unconstitutional statutes or by force of un-Christian practices, whether in public life or in private life, is objectively a moral and religious evil. As such, it can never be solved adequately by civil laws or civil courts. It must also be solved in the consciences of men. American Jesuits cannot, must not, stand aloof.

■ The ideals of the Declaration of Independence, of human freedom and equality under God, are contained in the theology of the Church Universal. The dignity of human personality, the unity of the human race and the equality of all men are of the essence of the Christian gospel, which proclaims our common origin, our common purpose, our common redemption and our common destiny. These fundamental truths of our faith demand and inspire supernatural love for every human being as a son of the Father and as a brother in Christ; and, therefore, our supernatural zeal for interracial justice and charity. Hence, if we make a distinction between Negro and white and, on the basis of that distinction, act as though we owe the Negro something less in justice and charity than the white man, we do violence to the Christian concept of man.

Certainly, it is unnecessary for me in writing to my fellow Jesuits to dwell at length upon the teachings of the Church concerning interracial justice and charity. These teachings are well known to you. Pope Paul VI, on Oct. 29, 1967, stated: "The Second

Vatican Council clearly and repeatedly condemned racism in its various forms as being an offense against human dignity, 'foreign to the mind of Christ' and 'contrary to God's intent.' The Holy Father was referring particularly to the following passage in the Declaration on the Relationship of the Church to Non-Christian Religions:

"We cannot in truthfulness call upon that God who is the Father of us all if we refuse to act in a brotherly way toward certain men, created as they are to God's image. A man's relationship with God the Father and his relationship with his brother men are so linked together that Scripture says: 'He who does not love does not know God' (1 Jn. 4:8).

"The ground is therefore removed from every theory or practice which leads to a distinction between men or peoples in the matter of human dignity and the rights which flow from it.

"As a consequence, the Church rejects as foreign to the mind of Christ any discrimination against men or harassment of them because of their race, color, condition of life, or religion" (§5).

Concerning racial conditions in the United States, the American hierarchy in its 1958 statement on Discrimination and the Christian Conscience emphasized the fact that the "heart of the race problem" is moral and religious. In concluding, the bishops said:

"For this reason we hope and earnestly pray that responsible and

sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership from the agitator and the racist. It is vital that we act now and act decisively. All men must act quietly, courageously and prayerfully before it is too late.

"For the welfare of our nation, we call upon all to root out from their hearts bitterness and hatred. The tasks we face are indeed difficult. But hearts inspired by Christian love will surmount these difficulties.

"Clearly, then, these problems are vital and urgent. May God give this nation the grace to meet the challenge it faces. For the sake of generations of future Americans, and indeed of all humanity, we cannot fail."

The truths of our faith, the teachings of the Second Vatican Council the statements of the American hierarchy, are clear and compelling. Wherefore a critical question immediately arises: has the historical reluctance of American citizens to implement the Declaration of Independence been sadly paralleled by a corresponding reluctance of our Society to implement the fullness of Christian doctrine?

It is chastening to recall that, before the Civil War, some American Jesuit houses owned Negro slaves. It is humbling to remember that, until recently, a number of Jesuit institutions did not admit qualified Negroes, even in areas where civil restrictions against integrated schools did not prevail, and this even in

the case of Catholic Negroes. It is embarrassing to note that up to the present some of our institutions have effected what seems to be little more than token integration of the Negro. It is salutary for us to reflect upon these facts.

It is true, of course, that in the history of the American Assistancy, Jesuits have distinguished themselves in laboring faithfully and effectively with many minority groups. We in the United States have a long and proud record of work with the American Indian, and with the Irish, the Italian, the German and the Slavic immigrants of the 19th and early 20th centuries. At the present time, Jesuits are prominently identified with the Puerto Rican apostolate in the New York metropolitan area, and Jesuit activity for the Mexican-Americans in El Paso is worthy of special commendation.

Nevertheless, our record of service to the American Negro has fallen far short of what it should have been. Indeed, of recent years, there have been great pioneers like Fathers John LaFarge and John Markoe, and others who followed them. These American Jesuits, despite misunderstanding and even opposition, sometimes within the Society itself, have accomplished heroic things in their work with the Negro. But unfortunately our apostolate to the Negro in the United States has depended chiefly upon individual initiative and very little upon a corporate effort of the Society. In the era of mass immigration from Europe to the United

States, our men gave outstanding service to the exploited poor, to whom they were bound by ethnic and religious ties. But in the intervening decades, as the immigrant groups advanced economically, educationally, politically and socially, the Society of Jesus tended to become identified more and more with the middle-class, white segment of the population.

■ It would be wholesome practice for each of us, individually and as members of Jesuit communities, to examine our consciences and to inquire why so little of our effort in the past has been expended in work for and with the Negro. Permit me to suggest some possible answers: a failure to appreciate fully the practical implications of the Christian concept of man; an uncritical acceptance of certain stereotypes and prejudices regarding the Negro acquired in youth and not effectively eradicated by the training in the Society; the insulation of far too many Jesuits from the actual living conditions of the poor, and hence of most Negroes; an unconscious conformity to the discriminatory thought and action patterns of the surrounding white community; an unarticulated fear of the reprisals sometimes visited on those who participate in the active Negro apostolate; the mistaken notion that, since other priests and religious are serving the Negro, we may exempt ourselves from the obligation of contributing a major effort to the struggle for interracial justice and charity; a lack of suffi-

cient comprehension that, while the Society of Jesus is committed to the service of all mankind, it is especially committed to the service of Christ's poor. Other considerations will undoubtedly suggest themselves to you from your own study and personal experience.

At the present time, however, I am happy to observe among us a quickening pace of apostolic concern for the Negro. Opportunities now being provided, particularly for the younger men throughout the Assistancy, to become personally involved in direct action with the Negro, are heartening signs that American Jesuits are becoming more aware of their Christian obligations. Moreover, the frequent public lectures on the race problem by Jesuits, the numerous articles on interracial justice in Jesuit publications, the growing stress on racial matters in the curricular and extracurricular activities of Jesuit high schools, colleges and universities, are additional signs of this increasing awareness.

Nevertheless, when past and present accomplishments in the interracial apostolate are duly acknowledged, it remains true that the Society of Jesus has not committed its manpower and other resources to that apostolate in any degree commensurate with the need of the Negro to share in our services. The considerably less than sufficient social performance of our Jesuit scholasticates, parishes, retreat houses, high schools, colleges and universities, can be adequately summed up in our past

failure to realize, to preach, to teach and to practice the Christian truths of interracial justice and charity according to our Jesuit vocation.

We must look to the future. First of all, our apostolate must be soundly predicated upon our personal and collective testimony to the real poverty of Christ. The needs of the world and the condition of the poor constitute a mandate and an incentive to remodel our own living standards. Ignatian love of poverty should inspire us so to act "that our entire apostolate is informed with the spirit of poverty" *ut totus noster apostolatus spiritu paupertatis informetur.*—C.G.XXXI, 18-4).

Before turning to others for assistance, is it not time for us to reconsider ways and means of reducing our personal and community expenses and thereby to assist and to identify ourselves with Christ's poor? I am confident that your traditional kindness and generosity will not fail in this regard. It will be a test of our sincerity in loving the poor Christ. "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead" (Jas. 2:14-17).

■ Lest my letter appear to be a mere enunciation of general principles and

adverse criticism, I deem it advisable to draw up the following directives as indicative of the course that Jesuit thought and action should take in attacking the twin evils of racial injustice and poverty in the United States.

1. In co-ordination with the Sociological Survey now in progress, the provincials with their consultors, and local superiors with their communities, should seriously reassess their ministries, manpower and other resources, in order to discover how their potential can be focused most effectively upon the grave problems of race and poverty. This potential should then be utilized, vigorously and courageously, in the service of Christ's poor.

2. All our younger brethren should be thoroughly trained, from the novitiate onward, in the principles of social justice and charity. Accordingly, with proper regard for the demands of their academic formation, priests, scholastics and brothers should be given the opportunity to gain personal experience in confronting the practical problems of the inner city and of racial discrimination. Superiors should bear in mind the necessity of developing genuine experts in race relations.

3. The fact that there are extremely few Negro Jesuits in the United States is a cause of concern. Negro vocations should not only be conscientiously fostered but, if necessary, special opportunities should be given to Negroes to prepare themselves for entrance into the Society.

4. In explaining Christian doctrine, we should teach interracial justice and charity as an integral and vital part of our Catholic faith and commitment. In all our ministries, practices reflecting a pattern of racial segregation or discrimination, however subtle or pragmatic, should be totally eliminated.

5. In high schools, colleges and universities, we should make increased efforts to encourage the enrollment of qualified Negroes, and the establishment of special programs to assist disadvantaged Negroes to meet admission standards; special scholarship funds and other financial assistance should be solicited for this purpose. We should use our influence to conduct or sponsor conferences, seminars, workshops, lectures and the like, concerning such problems as open-occupancy housing, equal-employment opportunity, merit promotion, health services, sanitation conditions, and urban rehabilitation. We should urge the establishment of institutes of human relations and of urban affairs in colleges and universities, so that those institutions can become intimately involved, through research and action programs, with the renewal of the metropolitan areas in which they are located. As is being done in many places, specific programs involving students in personal contact with, and in personal service to the people of the inner city, should be promoted as recognized extra-curricular activities. Moreover, serious consideration should be given to the feasibility of permitting Jesuits

to teach on the faculties of Negro colleges and of inner-city high schools. Finally, we should use our influence that qualified Negroes be recruited for services on the faculties and administrative staffs of Jesuit institutions.

6. In our parishes we should earnestly strive with our parishioners to make the Negro genuinely welcome, and to help him participate in every way in the fullness of parish life. The Christian doctrine of social justice and charity, with specific applications to the race problem, should be a frequent subject in our pulpits.

7. In our retreat houses the Spiritual Exercises should be conducted in such a way as to promote social as well as individual morality, and thus to inculcate integral Christianity. This approach is of great importance since many, if not most, of our retreatants are in a position to advance, or to retard, the development of social justice and charity in the professions, in business, in labor unions, in politics and in general public acceptance. It is hardly necessary to repeat that a racially segregated admission policy cannot be tolerated, for any reason, in any of our retreat houses.

8. In our sodality work we should make special efforts to inspire our sodalists with apostolic zeal to break down the un-Christian barriers of racial prejudice and discrimination, and to undertake specific action programs to deepen their commitment and to increase their effectiveness in this apostolate.

9. In the signing of contracts for the purchase of goods and services, we should take particular precautions to patronize only those business firms and construction companies that have adopted, and actually observe, the canons of fair-employment practices.

10. We should seek to co-operate with the many efforts being made by sincere, intelligent and courageous people, Catholic and non-Catholic, believer and non-believer, who are making substantial contributions to the cause of interracial justice and charity. Therefore, as circumstances indicate, we should be at the service of such organizations as the diocesan commissions on human relations, the diocesan interracial councils, and the various interfaith and nonreligious groups which are laboring devotedly and effectively for this common objective.

■ In addition to these more general directives, and in order to increase their effectiveness, I wish to indicate a specific procedure.

In the near future, the Fathers Provincial will appoint advisors in each province whose duty it will be to draw up, in the light of provincial and community discussions, specific recommendations as to how each province or region can best respond to the general directives above. The resulting recommendations should be submitted to the provincials before their 1968 spring meeting.

Among these recommendations, I suggest, first, that there be a report on the practicality of establishing

f. To nurture in them a profound respect for intellectual honesty.

g. To indoctrinate them with the philosophy of responsibility.

h. To expand in them not only their native ability to inquire but also their elementary capacity to create.

i. To encourage them to pursue graduate studies. . . .

j. To make them thoroughly conscious of the social pattern in which they, as college graduates, have a distinguished setting.

k. To inculcate in them a deep and lasting love and respect for their country and the truly democratic principles on which it was founded. . . .

l. To inculcate in them the duty of knowing the history and the traditions of all the members of the family of nations so that they may be conscious of the obligation to practice universally Christian justice and charity. . . .

m. To provide, for persons who are employed and thus unable to pursue a full-time schedule of studies, programs of part-time instruction of the same caliber as those offered to full-time students.

St. John's University

(New Version, Adopted January 15, 1968)

St. John's University is a Catholic institution of higher learning founded and sponsored by the Congregation of the Mission. The fundamental purpose of the University is to offer men and women, in a Catholic atmosphere, the opportunity to achieve for themselves a higher education in the liberal arts and sciences and to prepare for certain professions.

As a university, St. John's is dedicated to the intellectual growth of its students and to the advancement of knowledge through research. It aims to help students attain the ability to think clearly and consistently, an appreciation of our intellectual heritage, a facility in written and oral communication, an appreciation of the aesthetic values in life, and a mastery of the essential preparation for success in a chosen career.

As a Catholic University committed to a Christian vision of reality, St. John's hopes to further in its students a deep appreciation of Christian ideals of living and a true sense of Christian responsibility to self and others. Moreover, St. John's hopes to be a locus where the Church is able to reflect upon itself and its mission employing all the resources and scientific techniques of a university in its continued effort, through the medium of free inquiry after truth, to comprehend its nature and its role in God's plan.

As an urban institution of higher learning, St. John's aims to contribute to the cultural, commercial, industrial, and professional needs and desires of the community, and in turn, to draw upon the cultural richness that a metropolitan area affords.

APPENDIX B

Statement on the Nature of the Contemporary
Catholic University by Members of the North
American Region of the International
Federation of Catholic Universities
Meeting July 21 through
July 23, 1967

Preamble

Under the auspices of the North American Region of the International Federation of Catholic Universities, a group of Catholic educators have met on two occasions during the last six months to study the nature and role of the contemporary Catholic university. The following statement was prepared during the second of these meetings, July 21 through July 23, 1967.

The objectives of the conferences were to begin discussions and study background papers for the next international meeting of the Federation to be held at the Lovanium University, Kinshasa, Congo. Subjects discussed were basic questions concerning the role of the Catholic university in the world today.

The group agreed that the Catholic university is and has been rapidly evolving and that some distinctive characteristics of this evolving institution should be carefully identified and described. The following statement attempts to call attention to some of these characteristics which seem particularly relevant to the current problems facing the Catholic universities of the world and more especially of the United States and Canada.

Hence, the statement does not pretend to present a full philosophy or description of the Catholic university. It is selectively and deliberately incomplete.

Furthermore, since the discussions were sponsored by the Federation of Catholic Universities and centered mainly on university-level problems, the nature and role of the Catholic liberal arts college or of the smaller universities were not considered.

A further important limitation of the statement must be emphasized. The group clearly recognized that the presence of and active participation by persons who are not Catholics in the Catholic university community are most desirable and, indeed, even necessary to bring authentic universality to the Catholic university itself. Those of other views, whether students, faculty members, or administrators, bring rich contributions from their own various traditions. They also insure by their active participation the seriousness and integrity of the search for understanding and commitment. The group, however, makes no attempt to describe herein how this desirable participation of others than Catholics can be integrated with the Catholic community of learners as described in this document, so that, in fact, their participation would make the Catholic university a Catholic-sponsored pluralistic society. Furthermore, the group believes that those who are not Catholics may find in the Catholic university not only a warm welcome but notable distinctive benefits for themselves.

Again, one of the basic convictions of the study group is that the Catholic university not only can and must be a university in the authentic sense of the word, both traditional and modern, but that, in fact, a Catholic university properly developed can even more fully achieve the ideal of a true university.

Finally, this paper is preliminary to further discussions in preparation for the 1968 international meeting. Clearly, it represents only the thinking of the individuals present at the first series of study meetings and not the institutions they represent or the International Federation of Catholic Universities.

NEIL G. MCCLUSKEY, S.J.
Secretary

Statement on the Nature of the Contemporary Catholic University

1. *The Catholic University: A True University with Distinctive Characteristics*

The Catholic university today must be a university in the full modern sense of the word, with a strong commitment to and concern for academic excellence. To perform its teaching and research functions effectively the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself. To say this is simply to assert that institutional autonomy and academic freedom are essential conditions of life and growth and indeed of survival for Catholic universities as for all universities.

The Catholic university participates in the total university life of our time, has the same functions as all other true universities and, in general, offers the same services to society. The Catholic university adds to the basic idea of a modern university distinctive characteristics which round out and fulfill that idea. Distinctively, then, the Catholic university must be an institution, a community of learners or a community of scholars, in which Catholicism is perceptibly present and effectively operative.

2. *The Theological Disciplines*

In the Catholic university this operative presence is effectively achieved first of all and distinctively by the presence of a group of scholars in all branches of theology. The disciplines represented by this theological group are recognized in the Catholic university, not only as legitimate intellectual disciplines, but as ones essential to the integrity of a university. Since the pursuit of the theological sciences is therefore a high priority for a Catholic university, academic excellence in these disciplines becomes a double obligation in a Catholic university.

3. *The Primary Task of the Theological Faculty*

The theological faculty must engage directly in exploring the depths of Christian tradition and the total religious heritage of the world, in order to come to the best possible intellectual understanding of religion and revela-

tion, of man in all his varied relationships to God. Particularly important today is the theological exploration of all human relations and the elaboration of a Christian anthropology. Furthermore, theological investigation today must serve the ecumenical goals of collaboration and unity.

4. *Interdisciplinary Dialogue in the Catholic University*

To carry out this primary task properly there must be a constant discussion within the university community in which theology confronts all the rest of modern culture and all the areas of intellectual study which it includes.

Theology needs this dialogue in order:

- A) To enrich itself from the other disciplines;
- B) To bring its own insights to bear upon the problems of modern culture; and
- C) To stimulate the internal development of the disciplines themselves.

In a Catholic university all recognized university areas of study are frankly and fully accepted and their autonomy affirmed and guaranteed. There must be no theological or philosophical imperialism; all scientific and disciplinary methods, and methodologies, must be given due honor and respect. However, there will necessarily result from the interdisciplinary discussions an awareness that there is a philosophical and theological dimension to most intellectual subjects when they are pursued far enough. Hence, in a Catholic university there will be a special interest in interdisciplinary problems and relationships.

This total dialogue can be eminently successful:

- A) if the Catholic university has a broad range of basic university disciplines;
- B) if the university has achieved considerable strength in these disciplines; and
- C) if there are present in many or most of the non-theological areas Christian scholars who are not only interested in, and competent in their own fields, but also have a personal interest in the cross-disciplinary confrontation.

This creative dialogue will involve the entire university community, will inevitably influence and enliven classroom activities, and will be reflected in curriculum and in academic programs.

5. *The Catholic University as the Critical Reflective Intelligence of the Church*

Every university, Catholic or not, serves as the critical reflective intelligence of its society. In keeping with this general function, the Catholic university has the added obligation of performing this same service for the Church. Hence, the university should carry on a continual examination of all aspects and all activities of the Church and should objectively evaluate them. The Church would thus have the benefit of continual counsel from Catholic universities. Catholic universities in the recent past have hardly played this role at all. It may well be one of the most important functions of the Catholic university of the future.

6. *The Catholic University and Research*

The Catholic university will, of course, maintain and support broad programs of research. It will promote basic research in all university fields but, in addition, it will be prepared to undertake by preference, though not exclusively, such research as will deal with problems of greater human urgency or of greater Christian concern.

7. *The Catholic University and Public Service*

In common with other universities, and in accordance with given circumstances, the Catholic university is prepared to serve society and all its parts, e.g., the Federal Government, the inner-city, et cetera. However, it will have an added special obligation to carry on similar activities, appropriate to a university, in order to serve the Church and its component parts.

8. *Some Characteristics of Undergraduate Education*

The effective intellectual presence of the theological disciplines will affect the education and life of the students in ways distinctive of a Catholic university.

With regard to the undergraduate—the university should endeavor to present a collegiate education that is truly geared to modern society. The student must come to a basic understanding of the actual world in which he lives today. This means that the intellectual campus of a Catholic university has no boundaries and no barriers. It draws knowledge and understanding from all the traditions of mankind; it explores the insights and achievements of the great men of every age; it looks to the current frontiers of advancing knowledge and brings all the results to bear relevantly on man's life today. The whole world of knowledge and ideas must be open to the student; there must be no outlawed books or subjects. Thus the student will be able to develop his own capabilities and to fulfill himself by using the intellectual resources presented to him.

Along with this and integrated into it should be a competent presentation of relevant, living, Catholic thought.

This dual presentation is characterized by the following emphases:

- A) A concern with ultimate questions; hence a concern with theological and philosophical questions;
- B) A concern for the full human and spiritual development of the student; hence a humanistic and personalistic orientation with special emphasis on the interpersonal relationships within the community of learners;
- C) A concern with the particularly pressing problems of our era, e.g., civil rights, international development and peace, poverty, et cetera.

9. *Some Special Social Characteristics of the Catholic Community of Learners*

As a community of learners, the Catholic university has a social existence and an organizational form.

Within the university community the student should be able not simply to study theology and Christianity, but should find himself in a social situation in which he

can express his Christianity in a variety of ways and live it experientially and experimentally. The students and faculty can explore together new forms of Christian living, of Christian witness, and of Christian service.

The students will be able to participate in and contribute to a variety of liturgical functions, at best, creatively contemporary and experimental. They will find the meaning of the sacraments for themselves by joining theoretical understanding to the lived experience of them. Thus the students will find and indeed create extraordinary opportunities for a full, meaningful liturgical and sacramental life.

The students will individually and in small groups carry on a warm personal dialogue with themselves and with faculty, both priests and laymen.

The students will experiment further in Christian service by undertaking activities embodying the Christian interest in all human problems—inner-city social action, personal aid to the educationally disadvantaged, and so forth.

Thus will arise within the Catholic university a self-developing and self-deepening society of students and faculty in which the consequences of Christian truth are taken seriously in person-to-person relationships, where the importance of religious commitment is accepted and constantly witnessed to, and where the students can learn by personal experience to consecrate their talent and learning to worthy social purposes.

All of this will display itself on the Catholic campus as a distinctive style of living, a perceptible quality in the university's life.

10. *Characteristics of Organization and Administration*

The total organization should reflect this same Christian spirit. The social organization should be such to emphasize the university's concern for persons as individuals and for appropriate participation by all members of the community of learners in university decisions. University decisions and administrative actions should be appropriately guided by Christian ideas and ideals and should eminently display the respect and concern for persons.

The evolving nature of the Catholic university will necessitate basic reorganizations of structure in order not only to achieve a greater internal cooperation and participation, but also to share the responsibility of direction more broadly and to enlist wider support. A great deal of study and experimentation will be necessary to carry out these changes, but changes of this kind are essential for the future of the Catholic university.

In fine, the Catholic university of the future will be a true modern university but specifically Catholic in profound and creative ways for the service of society and the people of God.

Land O'Lakes, Wisconsin

July 23, 1967

Signed by the Seminar Participants:

Rev. Gerard J. Campbell, S.J., *President*, Georgetown University; Mr. John Cogley, *Center for the Study of*

Democratic Institutions, Santa Barbara, California; Rev. F. Donovan, S.J., Academic Vice President, Boston College. Most Rev. John J. Dougherty, Chairman, Episcopal Committee for Catholic Higher Education, South Orange, New Jersey; Rev. Thomas R. Fitzgerald, S.J., Academic Vice President, Georgetown University; Rev. F. Raymond Fowerbaugh, Assistant to the President, Catholic University of America; Most Rev. Paul J. Hallinan Archbishop of Atlanta, Atlanta, Georgia; Rev. Robert Henle, S.J., Academic Vice President, Saint Louis University; Rev. Theodore M. Hesburgh, C.S.C., President, University of Notre Dame; Very Rev. Howard J. Kenna, C.S.C., Provincial, Indiana Province, Congregation of Holy Cross, South Bend, Indiana;

Mr. Robert D. Kidera, Vice President for University Relations, Fordham University; Very Rev. Germain-M. Lalonde, C.S.C., Superior General, Congregation of Holy Cross, Rome, Italy; Rev. Felipe E. MacGregor, S.J., Rector, Pontificia Universidad Catolica del Peru, Lima, Peru;

Right Rev. Theodore E. McCarrick, President, Catholic University of Puerto Rico, Ponce, Puerto Rico; Rev. Neil G. McCluskey, S.J., Secretary of the Seminar, University of Notre Dame; Rev. Leo McLaughlin, S. J., President, Fordham University; Very Rev. Vincent T. O'Keefe, S.J., Assistant General, Society of Jesus, Rome, Italy; Right Rev. Alphonse-Marie Parent, Laval University, Quebec, Canada; Rev. Paul C. Reinert, S.J., President, Saint Louis University;

M. L'abbe Lorenzo Roy, Vice Rector, Laval University; Mr. Daniel L. Schlafly, Chairman, Board of Trustees, Saint Louis University; Dr. George N. Shuster, Assistant to the President, University of Notre Dame; Mr. Edmund A. Stephan, Chairman, Board of Trustees, University of Notre Dame; M. L'abbe Lucien Vachon, Dean, Faculty of Theology, University of Sherbrooke, Canada; Rev. John E. Walsh, C.S.C., Vice President for Academic Affairs, University of Notre Dame; Rev. Michael P. Walsh, S.J., President, Boston College.